

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 30.

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VOL. VI.

## LATEST FOREIGN INTELLIGENCE.

Extracted from the London Evangelical Magazine for November.

### INDIA.

#### BELLARY.

*Extract of a Letter from Mr. Hands, dated Bellary, 1821; addressed to Mr. Reeve whilst he was at Madras.*

O my brother, you would be delighted to see what we have daily witnessed for several days past—the large front veranda crowded from ten in the morning until five in the afternoon with natives listening to the word of life. There are, it is said, from 12 to 13,000 Ryots, and others, in Bellary, from the Hanpenelly, Coodly, and other districts, waiting upon the Collector for the settlement of their rents, &c. and will continue here a fortnight longer. I suppose few, if any of them, will leave the place without paying us a visit. Had we a place as large as the Tabernacle, I believe it would be daily filled. O that we may be enabled rightly to improve the opportunity afforded us of communicating to them the word of life! The call for the Sacred Scriptures and Tracts is greater than we can supply. I trust the seed we have now sown will prepare the way for our more successfully itinerating, and preaching the Gospel in these districts hereafter. We have been obliged to leave the business of translating altogether for the present. Our Tuesday, Friday, Saturday, and Sabbath-Meetings are now crowded, also many seem to hear with great attention. O! for the influences of the Holy Spirit to attend these labours.

Our Christian friends I am sure cannot fail to be highly gratified with this pleasing information. Some time ago we could only get 6 or 10 poor heathens to come and hear us preach on a Sunday afternoon, but now there are upwards of 70. The attendance on week-day evenings is equally pleasing.

#### SURAT.

*Extract of a Letter from Mr. Fyvie, Surat, to Mr. Langton, dated 12th Feb. 1821.*

We have an amazingly large field in Surat, and I may say, that it is becoming increasingly interesting. Our time is very

much taken up in the translations, and must necessarily continue so for some years, until the Scriptures are finished.

We make a point of spending some part of every day (generally the evening) amongst the natives in the city and suburbs, or in the villages around. About a month ago I paid my first visit to the village of Sunia, about nine miles to the eastward of Surat. I arrived there about five o'clock, and was conducted to a seat made of mud and cowdung, such as are generally to be found at the doors of Hindoo houses. Here I sat until about 10 o'clock, reading and distributing Tracts, and speaking the word of the Lord to the people. The moon shone delightfully, and I believe the greater part of every description of persons in the village, came out to visit me in the course of the evening, and expressed themselves much pleased with what they saw and heard. I spent the greater part of the next day amongst them, and returned to Surat in the evening, much gratified with my visit, and earnestly praying that God would pour out his Spirit on these poor villagers. This is the blessing needed in India! O that British Christians may give the Lord no rest, until he pour out his Spirit, as water on the thirsty, and floods upon the dry ground!

In this manner I visit the villages about Surat, of which the number is very great, I experience much kindness from the people, and can truly say that I find great pleasure in the service; but the mighty power of God is necessary to effect the great work on which all our hearts are set.

#### SOUTH TRAVANCORE.

*Extract of a Letter from Mr. Mead, one of the Missionaries, to the Rev. Mr. Lewis, Islington, dated Nagurcoil, 26th Feb. 1821.*

This Mission is situated in a country where idolatry is supported at an immense expense, and with enthusiastic folly. The whole country was formerly made over to the false idol of their worship; and then, every inch of ground we now tread upon was devoted to the Brahmins and their deities. A vast change in the aspect of the country has taken place since 1807, when Mr. R—first arrived in Travancore. We have much reason to be thankful for the tolerant spirit of the native government, and the protecting shield of the British

name. The higher orders of natives are the most depraved and abandoned part of the community; "the poor have the Gospel preached unto them." Upwards of 5,000 have renounced heathenism, and no longer offer sacrifice to devils, as they formerly did. They are all enjoying the blessing of Christian instruction, as far as we are able to attend to their requests for Schoolmasters or Catechists. We are constantly visiting them, and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty, and to us they apply for redress under every grievance. The burthen is vastly too great, and we are sometimes ready to faint. Hitherto, however, strength has been equal to our day.

The past year has been marked with several auspicious circumstances. The arrival of another fellow-labour; the increase of our schools and congregations; the erection of several new places of worship; greater attendance on the Sabbath; evident increase in knowledge; and a spirit of liberality according to the ability of the people—are amongst our encouragements to go forward.

#### RUSSIA.

*Extract of a Letter from Mr. Knill, St. Petersburg, July 21, N. S. 1821.*

Rev. and dear Sir,—I thank you for your parental kindness; the Letter, Reports and Chronicles which you sent by Mr. Rutt. Immediately I sent off extracts from your communications to His Excellency General Papof, being assured that they would reach the Prince, and perhaps a more exalted personage. The following is a copy of the letter I received from the General:—

"My dear Sir,—It is with peculiar pleasure I have received your very agreeable letter, containing such intelligence of the promotion of the kingdom of Jesus Christ upon earth, as cannot fail to gladden the heart of every believer. Receive my best acknowledgements for your kind attention. You have given likewise a real satisfaction to His Excellency the Prince Galitzin, who received this information with much interest. I pray you have the goodness to communicate to me from time to time such news—relative to what passes in our bad world to re-establish there the kingdom of our Saviour, by what degree the heathen are coming to his saving light, and are given to him in all the ends of the earth. Hoping that you will not forget me in your

prayers to our heavenly Father, I remain with the truest Christian love, your sincere friend,  
B. PAPOF."

This was written in English by the General's own hand, and shews you his heart. O that all the Generals in the world were such Christians as this, then they would fight for the Great Captain of salvation!

Accompanying this is a letter which I this day received from Mr. Rahmn. It was written in one of the dreariest parts of God's creation; but I was so struck with the exalted piety which it breathes, and the devotedness to the work which it evinces, that I could not but think that it would do your heart good to read it. Some of Paul's Epistles were written in prison; so was John Bunyan's Pilgrim—and Rahmn's letter was written in a place not far superior; but the unction it contains is worth going to China for, if China would afford it.

On the first Sabbath in May two persons were admitted as members of our little church—the first Sabbath in June one—the first Sabbath in July one. Next Lord's Supper, two will be admitted; and seven more are in a most delightful way, and will soon unite with us. Perhaps there are others that I know nothing about. The persons who have thus evinced a concern for their precious souls are principally men—some of them with large families.

Mr. Stallybrass sent me a Tract in manuscript last week, which we shall print for them immediately. The Russ which he first composed, and from which the Mongolian is translated, is excellent, as competent judges say. I doubt not that it is a good translation.

The substance of it is—that the knowledge of God and eternal life are attainable only through Christ Jesus.

His Imperial Majesty has lately had an interview with Sultan Categherry; and with all the kindness and affection of a genuine Christian, encouraged him to press on in the ways of the Lord, assuring him of his support and protection, and concluded by saying something like this, "You must expect trials in your work: Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil."

Was not this delightful, from an Emperor, and the Emperor of such amazing dominions as Russia! I always feel much pleasure in praying for this good Emperor—he does indeed let his light shine. May the Lord long spare him, for in his days the



righteous flourish—and many tribes will call him blessed. Believe me, Rev. and dear Sir, your grateful and most obedient.

RICHARD KNILL.

SIBERIA.

*Letter from Mr. Rahmn to Mr. Knill, St. Petersburg.*

The Derbet Horde, in the Tonguta gasar,  
June the 30th N. S. 1821.

Dearly beloved Brother,—In the midst of a gloomy wilderness, surrounded by pagan misery, I had the inexpressible pleasure this morning to receive the Chronicle for May and June, accompanied by your letter of the 1st inst. Glory to our God and to the Lamb, for the new prospects which are opening to our views, to see the kingdoms of this world one day become our God's and His Christ's. The news from Madagascar and the Sandwich islands were to my soul like a copious shower of rain on a thirsty land; they show us what *the Lord can do*. On the other hand, I must adopt the language of our dear China Missionary, "Unless the Lord build the house, the workmen labour in vain." May you be a true prophet about our *dry Steppe*! Dear brother! I am happy in my soul beyond all description, and would not change my present situation as a Missionary actually engaged in the work, for an imperial diadem. At present, it is true, here is but little or no prospect; all seem to be hard, dry, and obstinate; but every time I turn my attention to the great Gospel promises contained in the Old and New Testament, I consider the Steppe nomades already conquered. I hope that even some of the hardest and now most bitter adversaries shall come one future day, and, shedding tears of shame and thankfulness and love at the feet at our glorious Saviour, praise and glorify Him, who bought them with his blood, and conquered their hearts by His omnipotent grace. In this view, looking upon my rude Calmucs, and by faith anticipating this period, I *love* them for Jesus' sake, although many among them despise me, yea, scorn and laugh at me for the Gospel's sake.

Dearly beloved brethren! and ye all my dear brethren and sisters in Christ, who are in Petersburg! although I am unknown to you after the *face*, still, because by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit, and so *have one great common interest*: pray for your absent brother, and for the poor benighted heathen, now for so many ages fettered with the chains of superstition, sin and folly! Pray that I may

be permitted to speak the Gospel boldly and without hindrance, and that the hearts of the people may be opened to attend unto the things which are spoken to them. May the Lord enable us to pray without ceasing; and so, at a throne of grace receive that strength and support which no where else is to be got!

Your most affectionate brother,  
CORNELIUS RAHMS.

SHIP COLUMBO OFF MADEIRA,  
*on her passage to Madagascar.*

By a letter just come to hand, we are informed that the Columbo, after a tedious passage of 33 days, arrived in Funchall Bay, Sept. 8th; the Prince and all the Missionaries were well and in good spirits. Mr. Jeffreys, the writer of the letter, observes, "I have preached on board every Sabbath since we sailed. We have frequently opportunities of conversation with the Prince, who appears to be very desirous of instruction; he can read tolerably well in the Bible; and sometimes when I, or the artisans, attempt to explain to him something of the nature of the soul—that it is that which thinks, and will never die—also who Jesus Christ is, and his great object in coming into the world, he appears to understand something of what we say, and has said to me, two or three times, "*Me very glad you come Madagascar—teach the people and preach to them.*"

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 455.)

MISSION IN CEYLON.

[The account of this mission commences with a notice of the arrival and establishment of the missionaries, who left Boston two years ago last June.

The Report next gives a history of the correspondence, relative to the residence of Mr. Garrett in Ceylon. On this subject the Committee make the following observations.]

In reviewing this correspondence, the Committee cannot refrain from expressing their sorrow and regret, that the government of Ceylon should have felt disinclined to allow Mr. Garrett to reside there. It may be hoped, however, that the Lieutenant Governor will see cause to alter his opinion, as to the need of more missionaries on the island, and the propriety of coun-

tenancing and patronizing faithful men, of whatever country or communion, who are actuated by an earnest desire to promote the salvation of souls. The unexpected difficulties, which the missionaries had been obliged to encounter, though perplexing and embarrassing for the time; may yet lead to happy results; and it may hereafter appear, that Mr. Garrett will have been placed at the very station, where he could do most for the cause.

At the commencement of the mission in the district of Jaffna, a powerful argument in favour of that station was, that the language there spoken is the same as that of the neighboring continent; and of course the labors of missionaries, who are familiar with that language, may be employed among the millions of southern India. To this field the minds of the missionaries were strongly drawn by various considerations, at the date of our last intelligence from them. They had for some time had the subject under particular considerations; and nothing but the want of funds prevented their entering immediately upon a new establishment in that region. Though there are a few missionaries on the Coromandel coast, nothing like an adequate supply of Christian instructors is to be found in a single district; while extensive and populous parts of the country are entirely shrouded in the darkness of paganism. The Danish missionaries at Tranquebar received Mr. Garrett very cordially, on his first landing there, and hailed the co-operation of American Christians, in the great work of preaching the Gospel to the heathen, as a joyful event in itself, and most encouraging to all, who had previously entered the field of missionary labor.

#### *Education of Heathen Children.*

Taking into view how much the missionaries had suffered by ill health, it is quite remarkable that their schools should have been so little interrupted. The process of making these multitudes of heathen children acquainted with the rudiments of human learning, and the simple but most sublime truths of our holy religion, has regularly advanced. Useful knowledge has been communicated; the conscience has been formed, by the aid of a perfect standard; the dormant powers of the soul have been called into exercise; and the seed of the word has been sown, some of which, it is no presumption to say, has sprouted, and is now in blossom. May the great Lord of the harvest cause it to produce a glorious increase.

When Dr. Scudder arrived, Mr. Poor

had nine common schools under his superintendence. Of these, two have been transferred to the care of the station at Oodoo-ville, one to the superintendence of Dr. Scudder, and one has been suspended, on account of the sickness of the schoolmaster. Four new schools have since been established in villages near Tillipally; leaving nine under Mr. Poor's care still. In these nine schools the names of 426 boys are enrolled as pupils, of whom two thirds or three fourths, are actually in school from day to day.

A constant superintendence of all the schools, and a frequent inspection of them, are indispensable to their success. Mr. Poor is much assisted, in this important branch of missionary operations, by his interpreter Nicholas, who was mentioned in the last Report, as having been admitted to the church. Several of the elder and more intelligent boys, also are now able to render very essential services in this business, and are thus trained up for great usefulness hereafter. On Wednesday evening of each week the schoolmasters of the station, and the boys of the family school, or boarding school, are all assembled at the mission house. The objects of this meeting are, to inquire into the state of the schools, to teach the masters their duty, to communicate religious instruction to them, and to pray with them. At these meetings, the masters have recited a book, containing a compend of the Christian religion, and have attended to some historical parts of Scripture. On the last Wednesday evening of the month, they bring a monthly report, containing the daily attendance of the boys, and a particular account of their progress in learning.

The support and education of children in the families of the missionaries, is becoming a very important and promising part of their beneficent exertions. The Board and the Christian public have long been aware, that children can be supported in Ceylon, at a small expense, in the mission families, where they can enjoy all the benefits of Christian instruction and domestic superintendence. A sufficient number of children can be obtained for this purpose, and a selection can be made of those, who give evidence of competent talents, and a docile temper.

When Dr. Scudder arrived at Tillipally, there were twenty seven boys in the family of Mr. Poor, forming what is called, for the sake of distinction, the *boarding school* of that station. Of these boys, nine removed with Dr. Scudder to Panditeripo, three were dismissed and one died. When Mr.



Poor's last communication was written, the school had again risen to twenty five, of whom two were on trial, and the rest were received and named, according to directions from benefactors in America, by whom they were supported. Seventeen of these boys spend half of their time in English studies; and the first class has construed several small English books into Tamul. The boys of this class are able to interpret English in Tamul on common subjects, but more especially on subjects of a religious nature.

All the boys in the boarding schools have peculiar opportunities for gaining religious knowledge. Much pains is taken with them on the Sabbath; and the evening of that holy day is spent in giving religious instruction to them, and to the other members of the missionary households. On Tuesday evenings a conference is held with them; on Wednesday they attend, as has been stated, a meeting of the schoolmasters; and on Friday evenings they recite a weekly lesson, and undergo an examination as to their conduct, their progress in study, &c. Mr. Poor has the satisfaction to state, that the boys "who have been longest in the school, and have most influence over the other boys, are most exemplary in their conduct, and render much assistance in forming the habits of the smaller children."

The selection of the girls to be educated in the mission families is a more difficult undertaking. The prejudices of the natives are very obstinate on the subject. From time immemorial, females here, as in all other heathen countries, have been kept in a state of hopeless depression. Their minds have been left uncultivated, and they have aspired to nothing above the condition of servitude and degradation, in which they were born. To Christianity alone must they look for any melioration of their state and character. Mr. Poor had found it difficult to obtain female children to be educated in the family; and quite embarrassing to take suitable care of them, after they were obtained. Still, the value of the object was so great as to encourage him to persevere. At the last dates, there were eight under his domestic care. They had made considerable proficiency; and were employed part of the time in various branches of industry, and part of the time in study. The prejudices of the people were yielding on other subjects; and it may be confidently expected, that when they see the effects of female education, they will no longer remain opposed to it.

The number of children in the boarding schools at Batticotta, Oodooville, and Pan-

diteripo, the Committee are not able to state. At the former place there were more than twenty at the beginning of last year, and the number has since been increased. It is probable, that not far from a hundred youths of both sexes were in the mission families of the four stations, at the close of 1820; and that the common schools under the superintendence of the missionaries, contained more than a thousand pupils.

In looking forward to the probable effects of this course of labor with the rising generation, the Board will bear in mind the following considerations; viz. that nearly all the children, at Tillipally and its neighbourhood, who are taught to read, belong to the schools of the mission; that of course the missionaries constantly appear in the character of benefactors, to all the children, who will be likely to exert an influence when grown to manhood; that the organization and superintendence of schools are the most successful means of procuring a regular audience, on the Sabbath, to attend the preaching of the Gospel; that the adult population can be approached in no other way so beneficially, as through the medium of their children; and that a patient, laborious, constant attention to the education of children, without expecting or desiring any reward but their good conduct, affords evidence of disinterestedness, and an earnest desire to do good, which neither the pupils, nor their parents, nor any other class of persons, can refuse to acknowledge.

#### *Preaching the Gospel.*

Public worship is regularly attended on the Sabbath, at all the stations. The mission families, domestics, school boys, and other natives attend. The whole number at Tillipally varies from 200 to 400, the usual number being about 300; the greater part of whom are children. Prayers are offered in the church, accompanied by the reading of the Scriptures, morning and evening through the week. The boys at the station, and some other natives, are present at these seasons. During several months that Dr. Scudder and Mr. Spaulding resided at Tillipally, they frequently made known the great truths of the Gospel in the neighboring villages, wherever access could be gained to the people, in the house, by the way or in the field. And since they have removed to the other stations, Mr. Woodward follows the same course. At first they were obliged to preach by an interpreter; but their assiduous attention to the language so far conquered it that two of the newly arrived missionaries, Messrs Winslow and Woodward, preached in Ta-

mul early in November, only eight months after they became settled on mission ground.

Preaching has also been regularly attended at a *rest house*, in the neighborhood of Tillipally, on Sabbath afternoons, for more than three years. Several of the head men are usually present, and many others, who are unwilling to meet at the church. A striking effect of the preaching at this place has been, that a school-master, strongly addicted to heathenism, has been induced to bring his boys with him to this place of worship; and, after a long conflict with his old prejudices and feelings, has at last placed his school under the care of the missionaries. Evangelical labors have been continued, at all the stations, in the neighboring villages, and among the people generally, as the health of the missionaries, and other circumstances, would permit.

[The Report next mentions the effects of preaching, as detailed in the journals of the mission, and the profession of religion made by Malleappa and Philip Matthew.]

It has been a subject of regret with the Committee, that the state of the Treasury would not allow of so large remittances for the purpose of education in Ceylon, as the wants of the children, and the openings of Providence, seemed to require; nor even as seemed to have been already pledged by the previous remittances, taken in connexion with donations given for this express object. The missionaries themselves have been under apprehensions, in respect to a regular provision for their own continually recurring necessities; and have been obliged to avail themselves of credit, in order to proceed at all in their various operations. This necessity has arisen in part from the want of frequent opportunities to remit money to the east; but principally from the straitened circumstances of the Treasury, and the pressing demands from other quarters. Quite recently a considerable bill has been paid, drawn by the missionaries, and negotiated through the kind agency of a Wesleyan missionary, and his Society in London. At the present rates of exchange, this mode of supplying the mission is disadvantageous; and would be avoided, were funds at hand to keep remittances somewhat in advance of estimated expenditures.

It is a very gratifying fact, that missionaries of different societies co-operate harmoniously in Ceylon, where they often meet for united prayer and mutual counsels. In many instances, the missionaries of this Board have experienced kindness from their brethren engaged in the same work, sent forth by the principal Missionary So-

cieties in Great Britain. But on no occasion has greater promptness been shown, than by the Corresponding Committee of the Church Missionary Society at Calcutta, who, when it was known that a printer had arrived in Ceylon, and the press sent from America could not readily be found, immediately resolved to present a press to the American missionaries; a resolution which was not carried into effect, only because Mr. Garrett was obliged to leave his contemplated station.

It ought also to be mentioned, as a pleasing and favorable circumstance, that the house of Arbuthnot, De Mont, & Co. at Madras, through whose agency several remittances have been made to our eastern missions, generously declined receiving the usual allowance for transacting business of this nature; and, in a polite note to the Treasurer and to the missionaries at Bombay, offered their gratuitous services on similar occasions in future. Edward A. Newton, Esq. of Boston, expecting to reside several years at Calcutta, has made the same generous offer; and has expressed the utmost readiness to promote the interests of this Board, and of the cause of missions generally, by every means in his power. When gentlemen of great respectability in the commercial world lend the influence of their names, their example, and their valuable services, to the work of spreading the Gospel, it may be taken as one indication, among many others, that commerce will eminently assist the progress of divine truth.

(To be continued.)

## CHOCTAW MISSION.

JOURNAL OF MR. SMITH.

(Continued from page 459)

### *Sickness of Mr. Smith's daughter.*

About two weeks after our embarkation our third daughter, Maria, was attacked with a sore throat, which became much swollen, inflamed, and attended with fever. We had medicine on board, which was judged suitable to be administered. Her illness was adapted to teach us our dependence on the Great Physician. No one on board was accustomed to administer medicine; but it pleased a merciful God to bless the means used, and she was restored after about a week's illness.

### *Tempests.*

We were frequently visited with severe tempests of wind and rain, attended by thunder and lightning. These generally happened during the night. One evening, as we were landing for the night, a dark cloud appeared in the west. The river was



so high and rapid, that we were obliged to run in among large trees to gain the land. The cloud appeared about to pass directly over us. Soon after it was dark, the crashing of the falling trees announced the approach of a hurricane. Brother Dyer and myself ran out to see if we could change our position for a safe one: observing that several large trees hung directly over our little defenceless floating habitation. But it was so extremely dark, that we could discern objects at only a very short distance, except when the lightning flashed around us, which served to render the darkness still more dreadful. At this time the trees began to fall around us, in every direction, on both sides of the river. The almost constant and heavy peals of thunder:—the repeated flashes of lightning, accompanied by an incessant roar of wind and falling trees, formed a tremendous representation of the power of the elements, in the hand of the Creator. But it pleased the Father of all mercies so to direct every falling tree, that no injury was sustained by us, although trees and limbs fell near us.

The next morning the sky was clear and the weather serene. It seemed as if the elements had exhausted their strength; and we were permitted to resume our labours without being opposed except by the current.

#### *Rise of the Waters.*

The waters continued to increase hourly, and the current now became so strong, that we were obliged to run close to the shore to make any progress. This rendered it very perilous for the females who steered the barge;—the roof not being more than three feet wide, and the boat running so near the shore that the trunks and limbs of many trees, which hung directly over the water, obliged the person who steered to throw herself on the deck, to prevent being swept off into the river: and, in numerous instances, when there was not room to pass under the branches, they climbed over them, and gained the barge again, on the opposite side.

#### *Sickness and Death of Mr. Smith's son.*

About a week after our daughter had recovered from her illness, our eldest son, in his 16th year, was attacked with the same disease. We landed on Saturday, where we intended to spend the Sabbath on shore; it being our usual practice, when the weather was favourable; and we thought it more conducive to health than remaining in the barge. Our son complained in the evening of being a little indisposed. We attributed it to his food, as

we had all lived for a considerable time on pork and beans, there being no other provisions on board.

On Sabbath morning he appeared more unwell, his throat being then much swollen. Emetics and cathartics were then administered, and had a favourable operation; but these did not relieve him. We gave such other medicine as we had, which was judged suitable. After two days, his throat, neck, and face, became much swollen, and canker began to appear in his mouth and nostrils. These were so obstructed, that after the third day it was with great difficulty he could breathe, or articulate so as to be understood. We now began to entertain serious doubts of his recovery, and our situation appeared somewhat critical. All our medicine, proper for his disease, was exhausted; we had been on our voyage longer than we thought necessary to perform the whole trip; and we had not accomplished more than one half. Our provisions, excepting pork and beans, were exhausted. These two articles, with river water for drink, composed our daily fare for a number of weeks, except at some times when we procured sassafras bark, or fever bush, of which we made tea. This was drunken with our food, but without sugar or milk. We had also about a dozen crackers, which we had reserved to a time of extreme necessity. Our strength was weakened by the sickness of our son, which we felt sensibly as a severe loss, now that the current was every day growing stronger, and ourselves much fatigued by hard rowing by day and watching by night; being nearly 150 miles from any assistance, so far as we knew. By this time the waters had increased so as to overflow the banks of the river; and almost the whole adjacent country, except some bluff banks, became so completely inundated, that nothing but one vast lake was presented to the eye of the beholder; and, in some instances, after searching in vain a considerable time for land on which to spend the night, and procure fuel for our fire, we were obliged to make our barge fast to a tree in the midst of the waters, and there wait the approach of another day.

The river had become so rapid, that by every effort in our power, from daylight to the setting of the sun, we could not advance more than from five to seven miles. In many instances, trees had fallen into the river, and were made fast by roots or other trees, so that we were under the necessity of turning out into the current to pass them; and a breeze of wind blowing ahead, by every exertion of our oars, for a number

of minutes, we could not advance an inch; and after exerting ourselves till our strength was exhausted, we were obliged to let the boat fall down the current, until we could put into some eddy,—or by clinging to trees or limbs, check our downward course, and then wait until the wind subsided, and then return again to the combat.

On Friday, the sixth day after our son's illness commenced, brother Dyer proposed to leave us, and attempt to go to Elliot by land, for the purpose of procuring assistance, provisions, medicine, &c. and return with a canoe. He supposed it would not be more than 40 or 50 miles by land and nearly three times that distance by water. We discovered a range of high land, which he thought might extend back to some Indian settlement; if so, he could reach Elliot the next day. After some consultation, it was agreed that he should make the attempt.

While we were making preparations for his departure, I stepped to the bed of our son, and thought he was becoming more unwell. I told brother Dyer, that I did not think it prudent for him to leave us, for it appeared probable the youth would live but a short time. He thought differently; but the subject of his going by land was soon decided; for he went into the woods but a short distance, before he returned, and stated that the dry land continued but a little way. We then proceeded on our course having no time to lose.

We had not rowed far before our son began seemingly to revive. He breathed easier, than at any previous time for a number of days; and we took encouragement. Some bluff banks appeared ahead a little before sun set. We landed for the night, and for the purpose of going out to kill some fowl, or other animal, as our son had a desire for some soup. But to our disappointment, we could go but a few yards into the wood before we came to water.

When we landed, Russell appeared much better; and we did not think this was the spot marked out by Infinite Wisdom for a deposit of the mortal part of one as dear to us as our flesh and blood. About 8 in the evening Russell began to grow restless. In a few hours he was partially deranged: and his feet and legs became cold. Death, that faithful messenger, had begun the execution of his commission. Russell languished until a quarter past three in the morning, when he expired without a groan or struggle, on Saturday, March 3d.

Brother Dyer and myself proceeded to prepare the remains for the coffin. As soon as this was accomplished, day-light appear-

ed. After breakfast, brother Dyer engaged in making a coffin from some boards, which had been placed in the barge for shelves; while I opened a grave with a spade, which I took from our flat bottomed boat a few moments before we set out, not knowing for what purpose we might need it. This circumstance appeared providential; the place where we were being a thicket of cane brakes, and the earth full of the roots of the brakes, which are extremely tough. The weather was warm; the body in a state of putrefaction; and we deemed it prudent to inter these mortal remains, as soon as was convenient. It was nearly noon, before we had performed the last offices in our power for the deceased.

It may be considered singular, that we did not spend the Sabbath at that place. I shall only say, let our circumstances be taken into the account, I leave those to judge who can realize our situation. Nothing remains there to be seen, which was desirable. We had committed to its native earth, that which was once the desire of our eyes: the better part, we hope, we have committed to God who gave it.

I should violate my feelings not to notice, in this communication, the unremitted attention, the friendly sympathy, and the apparently unfeigned piety, manifested by brother Dyer and sister Thacher, during these heart-rending scenes. Suffice it to say, that to me and my afflicted family their names will be ever dear.

(To be concluded.)

From the American Missionary Register.

#### OSAGE UNION MISSION.

*Rev. Mr. Vaill to the Domestic Secretary, dated Union, on Grand River, August 24, 1821.*

Very Dear Sir,—After a lapse of three months, I sit down, amidst a multiplicity of concerns, to write to the Board. From the Journal, you will perceive, that we have been visited, the summer past, with sickness. Doctor Palmer is now quite ill, and has been so, for a week or more. Of seven hired men, not more than three or four are able to help us, the rest being unwell. Our business has, consequently, moved on with less rapidity. Were the Board on the ground, I think they would not hesitate to acknowledge, that we have hitherto, laboured under many embarrassments. The idea of erecting mills and permanent houses in a year, we find preposterous. We have to break cattle to the yoke, and to make other preparations. Brother Woodruff has not been able to work in the shop for more



than two months. Mr. Ransom has had the necessary blacksmith work to do, and coal to burn. One building after another has been necessary. We have found a lodging-room indispensable for the hands; then a school, a kitchen, a joiner's shop, &c. &c. Considering how far we have to go for logs, and puncheons, it cannot be expected that a log building can be finished in a week. The difficulty of finding sawyers, also retards the building of the large house contemplated. Suffice it to say, we have, at great labour, obtained the timber, and should have had enough for the boards, had we not lost some of the best, by a sudden rise in the river. We have dug the cellar, and drawn part of the stone.

Mr. Ransom, our millwright, has had an invitation to a station in the Southern States; but he says he will not, at any rate, leave us the present year. We intended to commence our Mills this fall, but know not yet where to set them. Grand River is too rapid in high water, and in low water it will not answer the purpose. Besides, it is too wide for a mill dam. The creeks have water but a small part of the year, except Spring Creek which is on the other side of the river, and very inconveniently situated.

I freely make known to the Board these things, that they may know how to appreciate our progress. That we all feel an anxiety, and use our best endeavours, to hasten on the work, I hope the Board will never have occasion to doubt. With respect to the Females I only have to state, that no Missionary Sisters in any establishment could be more industrious. But their health is slender and they need assistance. We should have hired help, ere this, if we could have found it. The providential interposition in the marriage of brother Fuller with sister Howell of the Harmony Station, will no doubt afford relief. We believe the Board will sanction the measure, and transfer sister Fuller to this Station. Brother Chapman has not yet returned. Brother Fuller has reached here, and returned to his wife and company, who were left unwell about fifty miles distant.

The war is not yet ended. Still our peace has not been invaded, for we have dwelt in safety. I shall not have room to detail the measures, that are now taking for peace. The Osages have set out on another hunt. They have agreed to suspend hostilities for the present. I hope the next time I write, I may be able to announce the restoration of peace. But, the Osages on the Arkansas greatly need an Agent. They think they have been neglected, and we believe they have reason to

think so. They are a numerous and powerful part of the Nation. No village is so large as this. By a late estimation, it contains more than twice the number of any other. We strongly hope that Congress will attend to their wants the next session.

We have received two letters from the Board, the last dated in July. Also the Missionary Register to the eleventh number inclusive. All the reports, which you have announced as forwarded, have been received. It would be as easy to send our journal once a month, as less frequently, if we had opportunity. Sometimes, however, more than three months pass, in which no letters can be sent away. We have not a sweeter pleasure than in communicating with the Board. But we live at a great distance from a Post-Office. Should a Mail be established through this Country, it would essentially alter our circumstances. In this case, letters might arrive in New-York, by the time they now reach the first Post-Office, for we have known them to lie at Fort Smith a month or six weeks.

Dear Sir,—We feel thankful to the God of all Grace, that we have been enabled to do our duty in such a manner as to enjoy “the continued and increasing confidence of the Board.” We feel ourselves devoted to the work, and if we at any time err in our measures, it will be an error of judgment. Our resolution is unabated. We have no other work to do, than to fulfil the designs of the Board. And since these are the noblest possible, it is enough for us to inquire, What will they have us to do. While we bless God, for the grace given to us, we give him praise for all that he has enabled the Board to execute in fulfilling the revealed will of Christ. The God of mercy, be with the beloved Board, and with all the friends and helpers in the cause, May the work prosper till Christ shall reign from sea to sea. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Blessed be his glorious name for ever and ever; and let the whole earth be filled with his glory.

September 9. Brother Chapman and his companions, returned on Thursday, after a most fatiguing and distressing journey from Harmony. They were detained several days on their way, by sickness and by rain; and on the last night, they slept in the rain, on the cold ground, without fire or food.

September 28. I would suggest the propriety of sending out to this station one or two families next spring—a farmer and a mason, with their wives. We need another farmer. This department is too extensive for one. Brother Fuller needs help, and

and needs a skilful, active, thorough farmer, like brother Newton, of Harmony. A good mason cannot be found in this country. By such an addition, our sisters will be relieved. They are too feeble for their work—do think of them.

May God direct you, Dear Sir, and bless your endeavours to promote his glory. O, may the kingdom of Christ be built up in this land!

In behalf of the Mission Family, I subscribe myself your devoted servant in the Lord.

WML F. VAILL.

### THE JEWS.

We have heretofore given some account of the conversion and baptism of Mr. Sargon, a Jew. We extract from the Jewish Expositor some particulars of his visit to Cochin, communicated in a letter from T. Jarrett, Esq. at Madras.

*Madras, December 14, 1820.*

My dear Sir,—I now proceed to give you some account of Mr. Sargon's visit to Cochin, agreeable to my promise.

Mr. Sargon left me on the 22d of March, 1820, for Cochin, on a visit to his mother and brethren, and under high expectation, through God's blessing, of preparing the way to his future Mission.

After encountering great perils at sea, himself and the crew were providentially saved. Landing at Pambun on the coasts of Coromandel he proceeded to Cochin, where he arrived without further accident, on April 22d. The family were agitated with different sentiments on his approach. His mother, who has a sincere affection for him, had already hailed his conversion with joy, but he dreaded the resentment of his brother Moses, of whom I formerly wrote to you, as having so greatly opposed it. Nature nevertheless got the better of these uncharitable feelings, and Moses embraced him affectionately, and the next day received from him a Hebrew New Testament, the Catechism of Tremellius, printed at Madras, and Nos. 3, and 33, of the Hebrew tracts, together with a copy of the Affectionate Address to the Jews, prefixed to St. Matthew's Gospel; which he accepted (to use Mr. Michael Sargon's own words) gladly and thankfully; as did his brother Abraham, a similar present. He had the pleasure also to see Moses peruse these, and make them a subject of conversation, which took place, and which will be included among the arguments used by the other Jews in the course of this narrative.

Another learned Jew, Moses Surphaty, who is employed by the Church Missionary Society to superintend the Hebrew

School at Cochin, came on the 24th, to see him. On presenting this Jew with a copy of Tremellius he immediately began to peruse it. When he had so done, he observed, that Tremellius' reasoning was conformable to the New Testament, which he had already read. From the knowledge Mr. Sargon has of him, he believes Moses Surphaty to be willing to forward the work of grace faithfully, under proper aid and protection. He was preparing his own house for the reception of Jewish children, to be taught in the Hebrew school, when Mr. Sargon came away.

On the 25th, a black Jew came to him, Eliah Matthai. After some conversation, he said he had a great desire to see the Hebrew Gospels; upon which Mr. S. presented him with a copy of St. Matthew, and likewise a copy of the Prophets: he was very glad to receive these, and to possess them free of expence, and was profuse in his acknowledgments. On the same day Solomon Grindil, a white Jew, came to visit Mr. Sargon; this man had been at Bombay, and told Mr. S. that whilst there, some missionaries, (of whom he himself received the Tract No. 10, being St. Paul's Epistle to the Hebrews,) had offered certain Tracts to the Jews at that place, who refused them;—when the missionaries took the opportunity of proceeding to their Synagogue, and threw the publications inside. When they were gone away, however, the Jews came and cast them out again. He proceeded to make some observations on this conduct of the missionaries. In reply Mr. S. told him, "You must not conclude from this that I have brought books here to force them upon the Jews; quite the contrary—those I possess will only be given to such as express a desire to have them, and to such they shall be freely distributed." The next day this Jew came to Mr. S. and expressed an earnest wish to have a copy of Tremellius, which he received with great pleasure, as well as a copy of St. Matthew's Gospel. On the 30th, an Arabian Jew, named\* Jeduda Abraham Gamel, stated his great desire to read the books Mr. S. was distributing among the Jews; when a copy of the Prophets, St. Matthew's Gospel, St. Paul's Epistle to the Hebrews, and the Tract No. 29, were delivered to him.

\* This man has since come to Madras; he says he transmitted these books to Sana, in Arabia, to his brother there. He has recently received the following, viz one Hebrew Testament; one copy of the Prophets; one Tremellius' Catechism; one Hebrew Tract, No. 8; one Hebrew Tract, No. 29; one copy of the Affectionate Address to the Jews.



On the 2d of May, Shemuel Isaack one of the black Jews, who is a reader in their synagogue, came to him and begged the loan of a complete Hebrew Testament. This unfortunately Mr. S. did not possess; he however gave him a copy of St. Matthew's Gospel, and on telling him he might keep it, he considered it as an act of generosity, and made his acknowledgments accordingly. The same day came a white Jew, Isaac Benjamin, soliciting books, and adding, that he should owe it to Mr. Sargon, if from his reading them, he should arrive at the true knowledge. Accordingly a copy of St. Matthew's Gospel, and a copy of the Prophets, were given to him.

The freed servant of a white Jew visited him on the 4th of May, saying he understood Mr. Sargon was distributing books gratis to every one, and that he also should be happy to possess some. It appears that this application was for more than one copy of each; Mr. S. therefore stated to him, that he had not more than one copy of the Prophets to spare, which was given to him, and likewise a copy of St. Matthew's Gospel; his name is Mordecai Meshohurrar. On that day another freed servant of a white Jew, named Joseph David, hearing of the gratuitous distribution, sent his son to Mr. S. desiring to see some of the books, himself being sick which he alleged as a reason for not attending on Mr. S. A copy of St. Matthew was given the boy, who however came back, saying, his father would be very much obliged to him for another copy, as he had two sons; in which his desire was also gratified.

On the 9th of May, a black Jew, called Jonah, came and requested a copy of the Prophets; as Mr. S. had but one copy left, which he had promised to a white Jew, he gave him a copy of St. Matthew's Gospel, which he thankfully received.

Last of all, the white Jew just alluded to came to Mr. S. desiring the books he had been promised through a third person—the last copy of the Prophets, and St. Matthew's Gospel, were then given to him, which he received with much satisfaction. After which he asked Mr. S. “why Christ did not shew himself after his resurrection to all people, and certify to them that he was the same who suffered death for us, and rose again for our justification, that all might believe on him.” He was answered, “that Christ did manifest himself, and still does, to all believers, and also that the Gentiles were not ignorant of his resurrection.” When he heard this he thanked Mr. S. for the reply he made to him, which he termed instruction, and went his way.

Subsequently many Jews, both white and black, came to him for books, to whom he expressed his concern that he had no more with him; and on his return to Madras, I sent to them overland all the Prophets and New Testaments I had by me.

Mr. Sargon seems to think that a Jewish missionary from Europe might be able to open the gates of salvation to some of these benighted people, whom he would be very happy to accompany, and to whom he might render the most essential services, from possessing as he does, a knowledge of their moral and religious principles; also from knowing the most likely method of inducing them to come forward to receive instruction; so that in process of time, the Lord of the harvest might receive the good fruits of their labours.

He describes the actual state of these people as miserable, as well in regard to temporal as to spiritual matters; he speaks highly of Moses Surphaty above-mentioned, from whom he has great expectations, and who would (he says) render every assistance faithfully.

*For the Religious Intelligencer.*

#### THE GRAND ASSIZE.

“God hath not cast away his people whom he foreknew.” But Gentile Christians seem to be “ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” And have forgotten that it is only for a limited time they are “enemies for their sakes,” but all this time, “as touching the election, they are beloved for the fathers' sakes.—For the gifts and calling of God are without repentance.” He who called Abraham and gave him “all the land of Canaan, for an everlasting possession,” hath not changed his purpose. He will yet redeem his promise to Abraham and to his seed, “that he should be the heir of the world.” “And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.” (Isaiah lxi. 9.) Let the Gentiles remember, “therefore the goodness and severity of God.” For as the days of mercy to the Gentiles proved “days of vengeance” to the apostate seed of Abraham; so when liberty shall be proclaimed “to the captives, and the opening of the prison to them that are bound,” the acceptable year of the Lord for the return of the captives to Zion, will be proclaimed “the day of vengeance of

our God." (Isaiah lxi. 1, 2.) Read the first six verses of the sixty-third of Isaiah, then turn to the fiftieth Psalm. "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof. Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is Judge himself." This will be the **GRAND ASSIZE**: when God shall judge his people, and "rebuke the devourer for their sakes" When the keys of the kingdom of heaven among men came into the hands of the Gentiles, upon their first accession to power, they took upon them to model the Church of the living God upon the principles of their own profane empires, founded in usurpation and blood, and maintained by treachery and violence. Through the pride of their countenance they would not seek God. They hated instruction and cast his words behind them: and while he kept silence, they seemed to think that he was altogether such an one as themselves. They gloried in being the rod of God's anger to chastise the rebellion of his elect people; and arrogated to themselves the execution of his vengeance upon them. They sat in judgment and spake against their brother, and slandered their own mother's son. Their manner of expressing their benevolence to those "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom, as concerning the flesh, Christ came," was by Christian edicts forbidding, on pain of the highest displeasure, all the rites of their religion, and gradually disfranchising them of the common rights of humanity one after another; and at last, when all their civil rights were gone, under an edict of Justinian, in 535, they set up that abomination which always maketh desolate, when the professed worshippers of the true God, of one name, undertake by force and violence to bind the consciences or to exterminate their fellow professors of another name, and by force and violence took from them all their synagogues, and prohibited them from meeting, even in caves or desert places, for purposes of worship. Here commence the

1290 of Daniel: and this abomination has been maintained with the same force and spirit, excepting only some partial and temporary relaxations, to the present day. Mahometan and pagan communities have been refuges for the seed of Abraham from the relentless persecutions and vindictive cruelties of **CHRISTIANS**. "And shall not God avenge his own elect, which cry day and night unto him, though he bare long with them." "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them." (Ezek. xxxvii. 37.) "He will avenge them speedily. Nevertheless, when the Son of man cometh, Shall he find faith on the earth?" "All that found them have devoured them; and their adversaries said, we **OFFEND NOT**; because they have sinned against the Lord, the habitation of justice; even the Lord the hope of their Fathers." "Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage;—your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindmost of the nations shall be a wilderness, a dry land, and a desert." (Jer. l. 7 and 12.) It has ever been the manner of God's providence, when he hath performed his whole work upon Mount Zion and on Jerusalem, to punish the fruit of the stoutheart, and the glory of the high looks, of those who have eagerly bent themselves to be the rod of his anger in the chastisement of his people for their iniquities. And from the threatenings, to this purpose, uniformly connected with the promises and predictions of the restoration of the house of Israel, it is evident, that there is a day yet to come, when this feature of God's holy providence shall be more illustriously displayed than ever before. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." You may read of it in the 34th and 35th of Isaiah, in the 149th Psalm, and numerous other places of the sacred writings. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isaiah lxvi. 15.) "Alas! who shall live when God doeth this?"

Nevertheless, "let not the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people—The Lord God, which gathereth the outcasts of

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Israel, saith, yet will I gather others to him, besides those that are gathered unto him." (Isaiah lvi. 3.)

All who shall be found followers of Abraham's faith, will assuredly be saved and honoured in that day; and will participate in the favour which God beareth to his people. "O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

BEN ISRAEL.

### LANCASTRIAN SCHOOLS.

We are happy to learn that the School Committee in this city, who have the superintendence of the free schools, and the disposal of the public money to which we are entitled, are endeavouring to bring about a new order of things. The money has been expended heretofore in the support of between 20 and 30 schools in different parts of the city, which have been kept up only three or four months in the year. During this time the schools have usually been filled with children whose parents are well able to pay for their schooling. In this way the children of the poor, for whose benefit free schools are principally designed, have been excluded or kept back, or to say the least, they have been deprived of a school three fourths of the year, which, in effect, is a loss of the whole: for after a lapse of eight or nine months, when they are to be favoured with another term of three months, they will have forgotten all they had learned; and seeing the progress made by their former classmates, who have been continued at school, they are ashamed and discouraged.

The money to which we are now entitled, from the school fund, amounts to between fifteen and sixteen hundred dollars a year;—a sum sufficient to support two schools on the Lancastrian or British system, where eight or ten hundred children might be instructed from year to year.

The principal obstacle with the committee, to the introduction of schools on this plan, is the want of suitable rooms. We would suggest to the Common Council, or the citizens, or whom it may concern, that the public market, which is now used as a stall for horses and carts instead of the *fatted ox*, would make an excellent room, with little expense, sufficient to accommodate 500 or 600 children. The construction of the building resembles very much, in the exterior, the plan which we have seen for building such school-houses. Its lo-

cal situation would accommodate all the dense part of the city, and another might be called for in the western section. The building would produce a much better rent than it now does, and be less expensive to the committee or the scholars, than the rent of 20 or 30 different rooms:—and a first rate teacher might be supported through the year, who could superintend 600 or 800 children on this improved plan, for half the money that is now expended in three or four months with very little benefit.

If this proposal, respecting the market, is not practicable, let a house be built or purchased. We see not why the citizens of New Haven should not have school-houses and academies equal to their wants, as well as every town and school district in the country.

Perhaps some will raise the same objections that have frequently been made at the first introduction of Sabbath schools, or in the distribution of the Bible, saying, that there is no need of any new plan—all are provided for—there are schools enough—we are better off than any other people in the world. It is true that we have much literature in this city; but those who have been struggling for several years to support Sabbath schools among us, and for this purpose have visited the abodes of poverty, are acquainted with facts that would silence all such objections; facts, fellow citizens, which ought to make us ashamed. We can boast of having in our city one of the first Colleges in the world, and one of the first Medical Institutions in this country, and one of the first Female Academies in the state; where the highest degrees in literary attainments are conferred. With these we have been satisfied; while the common education of hundreds in our streets, who are growing up in ignorance and vice, is grossly neglected. We hope something will be done effectually to carry this plan into operation. If one or two thousand dollars were expended to build or purchase rooms, we have no doubt it would be better than a fund at 50 per cent interest for the support of the poor.

As many of our readers are probably unacquainted with this system of education, which is now spreading itself all over Europe, we subjoin, from the London Evangelical Magazine, the following

#### BRIEF ACCOUNT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

The object of this Society is to promote the education of the children of all the poor, of every class, sect, and country, in moral and religious principles, as the surest

means of diminishing crime and misery, and producing general peace and happiness. The system which it acts upon, while eminently calculated to fix in the infant mind the fundamental principles of the Christian religion, does not interfere with the particular opinions, or creed of any, being in conformity with that divine precept, "Whatsoever ye would that men should do unto you, do ye even so unto them."

The common means of instruction being far too expensive to be adopted for the education of the poor upon a great scale, Mr. Joseph Lancaster, about the year 1798, devised a method by which a school, however large, might be managed by one master, and one set of lessons, thus diminishing the expense for each individual child to a mere trifle; while at the same time the plan communicated instruction with astonishing celerity. In the year 1805, our late venerable Sovereign honoured Mr. Joseph Lancaster with a private audience, fully informed himself of the nature of the system, and saw its important bearing on the whole mass of the poor population. It was on this occasion that the King uttered those memorable words, which will do honour to the name of George the Third to the latest posterity:—"It is my wish, that every poor child in my kingdom may be taught to read the Bible." From that period His Majesty not only gave to the British system his royal sanction and patronage, but subscribed 100*l.* per annum towards its support and propagation. This liberal subscription has been regularly continued by his present Majesty. The value of the British System of mutual instruction becoming gradually more and more known, schools were established in most of the principal towns of the Kingdom, many of which were organized by masters trained and sent by the Committee of the parent Society in the Borough Road: the accounts of the Schools upon this plan, which have been published from time to time in the Reports of the Society, present many interesting particulars of their prosperity, and especially of the extensive moral effects produced by their establishment. In the manufacturing districts, where, from the demand for juvenile labour, the children are soon taken into close employment, the system has proved itself pre-eminently useful, from the rapidity with which it conveys instruction.

This Instruction, though in no manner connected with the British and Foreign Bible Society, has powerfully co-operated in

its designs, and acts upon the same liberal principles: while on one hand, by the exertions of the Bible Society in their endeavours to introduce the Holy Scriptures into every house and cottage, the deplorable want of education was discovered; the School Society, on the other hand, became the ready co-adjutors of the Bible Society, by proving the means of instruction, without which the gift of Bibles would have been of little avail. It is a fundamental principle of the British System that nothing should be taught which can in any way tend to prevent conscientious and pious parents, of any religious denomination, from sending their children for instruction;—the Bible, in the authorised version, without note or comment, being the only religious book taught in the schools. Care is at the same time taken to secure attention to religious duties, by promoting the attendance of the children at such Sunday schools as are approved by their parents, and by requiring proofs of their presence at those places of worship which their parents or friends may prefer.

The Society has never been unmindful that both its name and its origin pointed to the British Dominions, as the first and principal object of its attention. Hence the support and management of the Central Schools in the Borough Road, and of the establishment for the instruction of masters and mistresses connected with them, have always formed the main object of its attention. The flourishing state of these schools, and the good conduct of the children, have been a source of high gratification. These schools, of which that for boys admits and now contains 500, and that for Girls 300 pupils, have since their establishment given education, the former to 13,661, the latter to 7,028 children, making a total of 20,689. The endeavours used to adopt such measures as might eventually lead to the establishment of schools sufficient for the population of the metropolis and its vicinity have been unremitting; and the number of these establishments has every year increased. In the metropolis 43 schools are at present known to the Committee, as being conducted upon the British System, in which not fewer than 5833 boys and 2165 girls receive instruction upon principles, and by methods, best calculated to impress their minds with religious knowledge, and pious and moral habits. Of these schools 23 have been formed within the last five years.

It was not long after the establishment of the System in the kingdom, that it began to attract the attention of some benevolent and enlightened individuals in foreign



parts; and in consequence of the happy restoration of peace in 1814, the intercourse between England and the Continent being resumed, numerous applications were made for information respecting the System. The establishment was visited by many distinguished foreigners, and numerous applications were made for information respecting the plan. In the year 1817, the present buildings in the Borough Road were erected, in which Model Schools for boys and girls are kept for the inspection of visitors. In the year 1816, the plan of the schools for children of both sexes, and directions for organizing them, was printed under the name of "The Manual of the British System;" a second edition of which is just published, and will be found extremely useful to those who wish to establish schools for the poor. The work has been translated, and published in the different languages of the Continent.

The Committee endeavour to embrace every opportunity for extending the System abroad as well as at home. They correspond with persons friendly to education in all parts of the world.—They receive and communicate information—train masters and mistresses at the Central School—supply teachers, and afford every facility to foreigners to study the plan, and propagate it abroad.—They keep a stock of slates, lessons, and school apparatus for the schools formed upon the System. A small number of persons are boarded and trained in the Central School, and are more immediately under the patronage and controul of the Committee. Others are trained and boarded at their own charge.

—  
*From the Missionary Herald.*

#### DONATION OF THE BARON DE CAMPAGNE.

In the list of donations our readers will observe the generous sum of *Six Hundred and Sixty-Four Dollars* from the Baron de Campagne, of Basle, Switzerland. Last year the venerable donor remitted *Two Hundred and Twelve Dollars* for the Foreign Mission School, at Cornwall. The donation was duly acknowledged, and various letters and printed documents were transmitted to him, and to his friend the Rev. Mr. Blumhardt. The remittance lately received was not attended by any letter. It is presumed, however, that letters are on their way. The commercial agent at New-York, by whom the payment was made, declined receiving any compensation for his agency.

If every wealthy man felt as the Baron de Campagne does, with respect to the

promulgation of the Gospel, how amply would funds be provided for the support of missionaries in every heathen nation, and for the distribution of the Scriptures throughout the world.

What a noble and expansive principle is Christian benevolence. Mountains, continents and oceans are no obstacles to its progress. Wherever an attempt is made to honour Christ by promoting the salvation of men, there it delights to shew itself. With the good of every clime and country it rejoices to co-operate; and thus, while it communicates the greatest blessing to others, it is prepared for the boundless enjoyments of the heavenly state.

#### DONATIONS IN CLOTHING, BEDDING, &c.

Various articles for the comfort of the mission families, and of the Indian children of the mission school, have been so liberally provided, that all the stations may be considered as well supplied, when the collections now ready shall have been forwarded. The liberality displayed, in furnishing so many valuable articles, is of the most gratifying and cheering kind. It testifies, in language which cannot be mistaken, that the friends of missions, scattered over our favored and fruitful country, will not permit their brethren to remain destitute, while bearing the burden and heat of the day, and while themselves are in possession of abundance. It testifies, that many hearts feel for the wants of the heathen, and that many hands are prompt to labor for their benefit.

The boxes of clothing, &c. have, in great part, been shipped for the different stations. What remains on hand, at the depositories, will be forwarded, with all convenient despatch. The public spirited females, who have taken an active part in this labor of love, receive the thanks, not only of the missionaries and of our red brethren of the wilderness, but of all persons who love to see industry, skill and property expended in the most exalted charity; that which aims to purify and ennoble the soul, and to rescue it from sin and wretchedness.

As the wants of the missions will be supplied very abundantly, for the present, when the articles already prepared shall have been sent on, we would recommend to the friends of the cause not to prepare any new articles, for use at the stations among the Indians, till the autumn of next year. This notice is not designed to prevent sending to Boston, or any other port of shipment, the collections which are already made.

While the Committee have the pleasure

of acknowledging such liberality, as makes the preceding statement proper and necessary, they would remind their friends and brethren, that the field for missionary exertion is continually extending; that it is whitening for the harvest; and that the laborers are comparatively few. Though donations of a particular kind, and for a particular purpose, may occasionally be abundant, there is no reason to think that the pecuniary resources of any of the great charitable institutions of our land will be equal to the demands upon them, for many years to come.

As money is the great medium of exchange throughout the world; and as donations in money are more easily received, transmitted, and accounted for, than donations of any other kind, it is recommended to those, who give the produce of their fields, their flocks, and their skill, to sell these various donations, so far as may be convenient, and remit the avails to the Treasury in money. In cases, where these articles cannot be sold for money, in the towns or districts where they are given, (and many such cases exist,) the Committee would respectfully submit to the consideration of donors, whether they will not send their boxes of clothing, &c. to some depository of the Board, with a discretionary power to the Committee, or some agent of the Board, to sell such articles, as are already furnished in sufficient quantities at the mission stations. This plan is already pursued at several depositories, established according to the wishes and with the full approbation of numerous friends of missions, in different parts of the country. Should it appear that this proposal is accepted by donors, the details of the plan may be stated hereafter.

## ORDINATION.

The Rev. JESSE STRATTON, of Athol, Mass. was ordained on the 12th inst. at Woodbridge, an Evangelist, with a view to labour as a missionary in Virginia, in the service of the Winchester Presbytery, in that state. The Rev. Jehu Clark made the introductory prayer; Rev. Eleazer T. Fitch, professor of Divinity, Yale College, preached the sermon, from *Psa.* xxii. 27.; Rev. Zephaniah Swift made the consecrating prayer; Rev. Erastus Scranton gave the charge; Rev. Jason Allen gave the right hand of fellowship; and Rev. Stephen W. Stebbins made the concluding prayer.

## POETRY.

## EVENING'S HARPING.

*Parce gaudere oportet, et sensim queri,  
Totam quia vitam miscet dolor et gaudium,  
Phœd. Fab. xiii.*

The sun parts faintly from the wave,  
The moon and stars are beaming;  
The corpse is cover'd in the grave,  
And infants now are dreaming:  
But time conveys with rapid power,  
Alike the sweetest, saddest hour!

The rain has shower'd—the bud has burst;  
The wind o'er ocean bellow'd;  
Nature the birth of Evening nurst,  
And thought my feelings mellow'd:  
O! Sacred Truth from Heaven descend,  
Thou art my guardian and my friend!

I'll tune my harp—I'll strike its wires—  
My Saviour's praise to waken;  
His love refines my warmest fires,  
And keeps my heart unshaken:  
And thus melodious chords arise  
And tone my feelings for the skies.

Though living in the strength of health,  
Earth's noblest joys possessing;—  
In neither poverty nor wealth;—  
Esteeming every blessing;—  
I know not but the voice of time  
Might call me soon to Heaven sublime!

But, if uncall'd yet—sure at last,  
Ev'n though with locks grown hoary,  
That sound will come, and when 'tis past  
I shall awake in glory:  
O! dear Redeemer, give me grace  
To fit me for that happy place!

Then, when the vault shall claim my dust,  
And God recall my spirit;  
Eternal love will be my trust,  
Insur'd by Jesus' merit:  
And the triumphant change restore  
My happiness for evermore!

[Evan. Mag.]

## NOTICE.

Having reprinted some of the early numbers of the present volume of the Religious Intelligencer, which commenced in June last, we can furnish a few copies to those who wish it from the commencement. If any prefer it, they can begin the first of January. The price, in advance, will be one dollar to the close of the volume, or \$2, 50 for a year.

[P] Payment for the present volume, if remitted soon, without any postage, will be received at the advance price.

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